



*Alaska, the richest and most Presbyterian  
part of the United States.*

THERE is no other part of our country which combines romance and material wealth to an equal degree with the big land of Alaska. Its days of probation and mystery are over now, and it has proved itself the great coming land. In these war times the United States and her allies are beginning to look to Alaska for their needed stores of gold, copper, coal and fish. Those who look beyond the war are expecting to colonize the vast agricultural valleys of Alaska from the homeless hordes of nations burned out by wars conflagration. Alaska's exports of different kinds of treasure in 1916 approximated seventy million dollars. The exports of canned salmon alone during that year aggregated over twenty million dollars.

Besides being the mineral storehouse of the nation, Alaska is proving itself also the food depot of the nations.





CHURCH AND MANSE, ANCHORAGE

**Q** *The Church among the Whites.* When our missionaries first went to Alaska, there was practically no white population, and no dream that there ever would be any. The gold fields, copper mines, coal beds, marble quarries, tin mines, and other now productive mines were undiscovered, and the fisheries undeveloped. Not till the discovery of gold in the klondike on the borders of Alaska in 1896, did the white men begin to turn their attention to Alaska as a place of acquiring wealth. Now fifty or sixty thousand white people are making a living in Alaska and many fortunes have been amassed from its exhaustless resources. Some of the greatest gold and quartz mills in the world, and the largest dredges and hydraulic plants are yielding annually millions in gold. The richest copper mines in the world are shipping vast masses of copper for the needs of war and of peace. The richest coal mines on the North American continent are beginning to supply the United States Navy and the people of the western coast with fuel.

**Q** The great forests of the southern coast and the interior are yielding their lumber and paper pulp, and the inexhaustible fisheries are supplying the world. Farmers are taking up homesteads and the great Government railroads are providing transportation for the resources of Alaska.

**Q** This white population is typically American and of a very intelligent and enterprising class. The Presbyterian Church is the pioneer among the whites, as among the natives, and in almost every principal city and camp in Alaska the Presbyterian ministry has been, and is sounding the gospel trumpet, and doing a practical and successful work of evangelization.

**Q** In 1917 there were twelve principal missions among the whites of Alaska, with 34 branch preaching places, and twelve ministers engaged in this work of evangelization. There were 15 principal native missions and 26 branch missions ministered to by 11 missionaries and 9 helpers; besides the large Sheldon Jackson Institute at Sitka and the





OLD ALASKAN NATIVES.

Hospital at Haines under the Women's Board.

Rev. S. Hall Young, D.D. was for fourteen years General Missionary for Alaska, and Rev. James H. Condit, D. D. has for the last four years ably filled this place. Dr. Young has charge of the Alaska Office of the Home Board.

**A**nchorage, the Cook's Inlet terminus of the new Government railroad, a town of some 5,000 people (1917) presents a promising field of Christian enterprise. This region has a mild climate, large gold and copper mines adjacent, the great Matanuska coal fields



NEW ALASKAN CITIZENS

are near by, and it is a beautiful and fertile region for farming and stock-raising, besides being a gateway to the valleys of the interior. This field has been ministered to by Rev. James L. McBride who has built and organized the church, and is doing a splendid work among the rapidly increasing population of the town and the surrounding region. Rev. J. L. Hughes is doing the work of an itinerating evangelist along the line of the Government Railroad, and at Matanuska in the coal fields.

**M**ore and more this splendid pioneer work with its healthful outdoor life and its in-





FESTIVAL OF THE MIDNIGHT SUN

spiring struggles, is appealing to the best of the young Presbyterian ministers. The church is determined that with every advance of the whites into this vast territory, shall come the intelligently preached gospel of Jesus Christ, which alone can safeguard these precious lives from vast loss for which no gold will compensate.

**The Challenge to the Church.** In the fiscal year of 1916-17, Dr. Young raised, mostly by individual contributions, a fund of \$10,000. for this new work. This has been employed in bringing ministers to the new towns and camps, supporting them, building churches, furnishing boats, dog-teams, and whatever else was necessary for this pioneer work. The result is most encouraging, but greater sums of money and a deeper responsibility on the part of the church at large are needed, if this splendid population is to be met at all points with the gospel.

**The Presbyterian Church in Alaska among the Natives.** There is no more romantic and inspiring story in the work of missions than that of the Presbyterian Church in Alaska. The first Protestant missionary, Mrs. A. R. McFarland began work at Fort Wrangell in 1877. She was a mother to the girls and a leader to the Stickeen tribe in all phases of Christian civilization.

In 1878 Rev. J. G. Brady, and Mrs. Fannie E. Kellogg, (afterward Mrs. Young) went to Sitka, and Rev. S. Hall Young to Fort Wrangell. Mr. Brady afterward Governor of the territory remained but a short time in the mission work. Miss Kellogg became Mrs. Young and moved to Wrangell and Mr. A. A. E. Austin and his family took charge of the work at Sitka. Mr. Young in 1879 built and organized at Wrangell the first Protestant church erected in Alaska, and for ten years did the work of exploring and founding missions among all the principal tribes in the towns of southeastern Alaska.





FARM NEAR FAIRBANKS

**Q** The march of the Presbyterian missionaries into Alaska has been steady ever since and the progress made by the natives very wonderful. The natives of southeastern Alaska especially have progressed from heathenism to Christian civilization. From their old community houses they have marched into neat cottages built by themselves, they have adopted the white man's dress, tools, furniture, cooking, language, education, and better than all, the white man's religion.

The educated natives have become voters, both men and women, and take keen interest in Christian citizenship.



FARMER AND PRODUCT

**Q** *The Eskimo.* On the northernmost part of the American continent, the largest Presbyterian church in Alaska is found—the Presbyterian Mission of Point Barrow, now in charge of Rev. Frank H. Spence, M. D. The younger generation of the Eskimos at Point Barrow can all talk, read and write English, there being an efficient Government school there, and the congregation has grown so large that the Board of Home Missions is putting up a new church for them in the summer of 1917.

**Q** The contrast between the filthy, degraded, lost, hopeless and dying condition of the Siberian





TAKOO GLACIER

Eskimos, for whom no Christian work has been done, and the hopeful progressive and happy condition of their brothers and sisters on the Alaskan arctic shore, is as night compared with day.

**I**n 1916 Alaska adopted prohibition by a five to three vote, and Congress promptly passed a "bone dry" law, entirely prohibiting the sale, manufacture or importation of liquor in the territory. Thus Alaska leads the whole United States in temperance legislation. It only needs now persistent and scriptural evangelization.

## The Spirit of the Trail

HAMLIN GARLAND

Do you fear the force of the wind,  
The slash of the rain?  
Go face them and fight them,  
Be savage again;  
Go hungry and cold, like the wolf;  
Go wade, like the crane.  
The palm of your hand will thicken,  
The skin of your face will tan;  
You'll go weary and ragged and swarthy;  
But—you'll walk like a man!